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LATE NOTICES OF THEODORE PARKER.

1. Monthly Religious Magazine, August. Article first (by Edmund H. Sears), on "Theodore Parker and his Theology."
2. Discourse on Theodore Parker; preached in the West Church, Boston. By C. A. Bartol.
3. Theodore Parker: a Sermon in Renshaw-street Chapel, Liverpool. By S. A. Steinthal.
4. A Tribute to the Memory and Services of Theodore Parker. By William R. Alger.
5. Theodore Parker: a Sermon preached in New York. By O. B. Frothingham.
6. Tracts for the Times. Theodore Parker. By Rev. A. D. Mayo. Albany.
7. A Discourse on Theodore Parker; delivered in the Church of the Unity, Boston. By George H. Hepworth.
8. The Dial for July. Article on Theodore Parker, by M. C. Conway.
9. Lessons from the Life of Theodore Parker. By William Henry Channing. Delivered in Hope-street Chapel, Liverpool.

These nine sermons are all good. Seldom is so much to be found, strongly thought and happily expressed, as in these discourses. The "Examiner" pronounces Bartol's to be decidedly the best. Perhaps it is; but, in reading them all, it is very hard for us to say which is the best: the last one we have read still seems the best. On the whole, *we* think Mayo's the best, and Frothingham's next

best. BARTOL'S is full of brilliant touches, of subtile discriminations, of independent criticisms. SEARS judges with tranquil coolness, as from a self-possessed reason; and gives his verdict like a judge, — wisely, kindly, but with strong and deep decision. FROTHINGHAM'S discourse is full and onward as the flow of a brimming river; sweeping round all the points of discussion in a generous but resistless tide. MAYO is exceedingly happy and sound in thought, and with French point in expression; and the *quantity* of thought in his eighteen pages is surprising. ALGER'S sermon is an indignant bugle-note of defiance to any critics or opposers who shall underrate his departed friend and master. HEPWORTH is honest and manly: he utters plainly and strongly his sense of Parker's worth, and rebukes those who have questioned his title to Christian sympathy and fellowship. WILLIAM HENRY CHANNING recognizes, in his own broad and spiritual manner, all the great elements of power, love, and wisdom, which were in Parker; but also gives a very complete and thorough discussion of the defects of Parker's theology. CONWAY, in his "Dial," preaches again a sermon, which is not, perhaps, as full a discussion of the character of Parker, as it is an outflow of feeling, and utterance, in brilliant language, of personal observation and experience. STEINTHAL (minister at large in Liverpool, Eng.) writes a calm, earnest, loving, and truthful sermon; admitting the defects and faults of the man and his theology, but recognizing gratefully and reverently his true greatness.

It is curious to read nine sermons on the same subject, and find them all so interesting. We may say of Parker, "Eloquent himself, he was also the cause of eloquence in others." A live subject has made all the nine writers alive. How much better we write when we have something we like to say! The man, so full of originality,

vitality, genius, had interested all these men; and so they write eloquently, — that is (following the derivation, E *loquor*), they speak *from* something actually within them.

Unconsciously, also, these writers have caught something of Parker's own method. They are direct, personal; giving details, names, and instances. They avoid vague and general expressions: they speak in pointed and incisive phrase. It is a return to the Pre-Raffaelitism of sermon-writing; to the Luther and Latimer method of calling things by their right names, — a cat, a cat; and a kidnapper, a kidnapper. The sermon-writers fifty years ago said, "It is believed;" but we now say, "I think." Such a revival of realism is refreshing.

We notice, also, that nearly every one of the writers gladly speaks of his intimacy and personal acquaintance with Parker. Some of them, perchance, could not give him the outward right hand of Christian fellowship; but all make speed to say, that in private they knew him and loved him. Of what use, then, is the outward right hand? of what significance that we exchange, or refuse to exchange, pulpits? You feel it your duty to protest openly against the heresy of the man by not exchanging pulpits; yet presently you pour out your heart in uttering how much of interior communion there existed between you. It may be proper; but it seems more natural to make the outward face and inward substance correspond better. If, notwithstanding difference of opinion, we honor and love a man so much, that we make haste to render our tribute to him dead; might we not also bear some open testimony to his greatness and worth, while he is alive, and take the hand before men which we press with tears as we lift it from the coffin?

We will proceed to give a comparative view of Theodore Parker by selecting passages from all these nine writers.

1. *Theodore Parker's Industry.*

"All-conquering industry."—"Devouring appetite for books." "In industry [at the Theological School] a perfect bee."— SEARS.

"He toiled with a quadruple manhood. He dropped, a premature victim to the excesses of his soul." — BARTOL.

"Gigantic industry." — "Herculean tasks." — ALGER.

"His hunger for knowledge was immense, insatiable: it seemed as if he was bent on drinking the fountains of instruction dry." — FROTHINGHAM.

"No man ever lived in America, who more conscientiously made himself all he could be." — "He worked till he died; as literally slain at his post as if shot down by an enemy. There were no side-currents to his life." — MAYO.

2. *His Conscience.*

"This man was an organized conscience." — CONWAY.

"His love of natural justice had more than a Puritan vigor." — SEARS.

"He stood erect, from first to last." — HEPWORTH.

"It was not chiefly as a thinker that Mr. Parker influenced the world, but as a character. Every thing with him ran to conscience, — talents, time, money, books. He was an embodiment of the principle of duty. He had many virtues; but eminent above them all was the supreme virtue of justice. That quality, indeed, he incarnated." — "Do not think, I pray you, that Mr. Parker's justice was nothing more than the cold, biting, freezing wrath that many insisted it was. It ran out till it took the form of a very large and a very tender, generous, persevering beneficence. He saw, that, to large classes of his fellow-creatures, justice meant mercy, meant compassion, meant pity and help." — FROTHINGHAM.

"The chiefest service rendered by Theodore Parker to his age resides not in any new system of teachings he constructed, nor in any literary works he finished, highly important as these are; but in his personality, in the type of character and style of action he exhibited." — "Form what estimate we may of the rank of his ideas, his idiomatic personality and conduct are the greater things; his original veracity, freedom, valor, superiority to conventional standards, recklessness of false lustres, fatal determination to see and speak the truth." — ALGER.

3. *His Courage.*

"He had a courage such as few persons possess, and which is not the natural growth of our institutions. It demands a good deal of moral force to stand up, year in and year out, and

take the abuse of the press and the pulpit, which are thought to represent all the wealth and respectability, and let your name be used as a curse and a byword in nurseries, in prayer-meetings, and in churches. All this Theodore Parker did. When most other pulpits prophesied for Baal, he cast off the fear of man, and prophesied for humanity and righteousness. In the dark crisis which followed the repeal of the Missouri Compromise, — when, if ever, Justice had a claim to be justified of her children, — I heard him speak in Faneuil Hall after the best men that the times afforded; and he spoke the bravest words of them all." — SEARS.

"A still deeper tribute is due to his invincible loyalty to Truth. He followed the lines of light wherever they led him. With unselfish courage, resisting every lure to falsehood or to compromise, he was a pupil, a defender, a propagandist of what he recognized as God's truth." — ALGER.

"He was our CROMWELL. He prayed tremendously, thought fiercely; ransacked life and literature for ammunition and arms, and then fixed his eye on the despotism, sin, and superstition of America, and moved toward it as the whirlwind sweeps over the prairie. Wherever he went, something broke. Every tyrant in the United States wished him dead. Every priest who decried the intellect, every politician who insulted man, every merchant who lied for money, felt him like a sword in the marrow. Contemplative men who saw further than he, but were weaker at the centre, kept out of his path as he thundered on." — MAYO.

"My friends, the bravest man that trod this continent has fallen." — CONWAY.

4. *His Affections and Sympathies.*

"His sympathies were humane and tender; his friendships were genial and sunny, and drew kindred spirits to him with such magnetic attraction, that he almost absorbed them into his own being. The forlorn and forsaken could go to him, and be sure of being warmed into life and comfort." — SEARS.

"His tenderness never hardened, or could be more than hid." "Indubitable witnesses to the womanly softness of the stern champion's heart should put, not only astonishment, but forgiveness, into bosoms aware toward him of any hate." — BARTOL.

"All who really knew him on his interior side, knew that he had the deep, tender, yearning heart of a woman. Strangers and foes imagined him a burly iconoclast, a rough hater. But he loved flowers and little children. His eyes were quick to glisten with tears, — sacred mirrors of a generous sensibility. In the last days, as he lay dying, the faithful ones who hung

over him tell us that the names of cherished friends, far away, fluttered on his lips, when nothing but the names could be heard. His homely, racy, frequently inartistic writings, are thickly sprinkled with delicious bits of poetry and pathos, spots of tenderest grace and sweetness, like wild roses blooming profusely amongst the granite." — ALGER.

"He drew kindred hearts to himself with irresistible power." — STEINTHAL.

5. *His Piety.*

"Not that Mr. Parker was destitute of religious sensibility: there was, indeed, no lack in him of that. He had tenderest emotions Godward; he had great reverence for the eternal; he could adore, he could aspire, he could bend, he could pray. The thought of the Infinite Love never failed to bring the tear to his eyes. Spiritual things were everlasting realities to him. He possessed the ethereal elements of the soul in sufficient abundance." — FROTHINGHAM.

"His joyous piety, amid so much calculated to chill the heart, will be a lesson," &c. — STEINTHAL.

"Mr. Parker was no child of the tropics; no Southern airs breathed around him: the element of passion, in his composition, was very small. Self-collected, self-centred, self-regulated, master always of his thought, he seemed to know nothing of that force of passion which drags mortals down into sensualism; and as little did he appear to know of that other force of passion, which bears immortals away, as on wings, to the heavenly seats. The beast was not in him; but it seemed, also, that the seraph was not." — "He knew the writings of the great mystics in religion, — Augustine, Tauler, Behmen, Fenelon, Law, Kempis; they were interesting to him; they touched him: but they did not fairly enter into him as into a congenial soul; he was not in easy communication with such as they. His attempts to discourse on these finest themes of the spirit were not successful; at least, the specimens we have are not fine. The poorest sermon, in his remarkable volume of Ten, is the sermon on 'Communion with God.'" — FROTHINGHAM.

"Among the many claims of this eminent clergyman to our respectful study and affection, his remarkable piety is by no means the least, — the clear, fervent, healthy type of piety exemplified by him; not the sour, angular piety of dogma, nor the dry and conceited piety of formalism, but the wholesome piety founded on omnipresent mystery, and nutrimented with universal truth and beauty. That sweet and secret love of God, so touchingly realized and sung in the best Moravian hymns, has been known so profoundly, and cherished so abidingly,

by few in our external and noisy generation as by him. The writings of the mystics and quietists were the favorite reading with which he solaced his weariness and fed his heart."—ALGER.

"Loving God intensely, he hardly trusted in his providence, and wore himself out trying to do providential work."—MAYO.

6. *His Intellectual Merits.*

"What strikes us first, in this man, is the varied wealth of his endowments;" "a solid, homespun faculty; a strong, practical understanding;" "a love of literature; a taste for the beautiful in all arts; enthusiastic fondness for poetry."—"The poetic faculty belonged to him in no small measure;" "eloquence, rich and fragrant as summer fields."—"His pages were chambers of imagery;" "astonishingly vivid fancy."—"But the great quality of the man's mind was his understanding,—an understanding so eager, steadfast, resolute, and comprehensive, that it rose even to the rank of genius."—"This man knew all philosophy; but he himself belonged to no school."—FROTHINGHAM.

"In direct opposition to a distinguished friend, I venture to say, that one of the greatest pieces of wisdom and good fortune which marked the career of Theodore Parker was his concentrated unity of purpose."—"*As a thinker, I suppose it will be freely confessed that he made no discoveries:* yet he thought vigorously for himself at first hand; and his works abound in fresh combinations, in original phrases, and everywhere show a cast of striking breadth, and bear a stamp of uncommon strength."—ALGER.

7. *His Theological Merits.*

"He entertained more attractive and effective notions of God than any Calvinist of the land; and though he doubted, as historical verities, the miracles of Christ,—which are really the lowest form of Christ's authority, inherent truthfulness being the best and strongest authority for his teaching,—it was not the doubt of an irrevent mind, such as Voltaire's, that would degrade every thing to the poor level of its own humanity."—HEPWORTH.

"No man has more clearly led his disciples to a recognition of the sacred fact upon which Jesus Christ based all his teaching; that, in the very nature of man, there is the indestructible evidence of the existence of a loving God, a universal Father, and of a moral law higher than all human statutes, independent of all human sanctions and of all conditions, everlasting and unchanging. Upon these two great principles all his teachings were based."—STEINTHAL.

"He was our great AMERICAN APOSTLE TO THE GENTILES." — MAYO.

"He was the grandest Theist of the time." — "He taught that God was perfect Creator, perfect Preserver, perfect Benefactor." — "The idea of the Infinite God was the key to his whole theology." — "Let us bless him for the power with which he established, the earnestness with which he vindicated, the fulness with which he illustrated, the manifold zeal with which he applied, this great conception of Infinite Goodness." — FROTHINGHAM.

8. *His Defects of Intellect.*

"It had no constructive power; and its range was lateral and horizontal, and wanted depth and height." — "Few men ever lived, with his vigorous mind, who had less of intuitive reason." — "He needed a great deal more of the imaginative element." — SEARS.

"Not a profound philosopher." — "He had not imagination, simple reverence, or holy wonder." — "Not an original seer, he would carry out the visions of other men. He was the sheriff of ideas, from them appointed to execute the doom which deeper councillors pronounced." — BARTOL.

"Immense preponderance of the pure reason made his denials seem so naked." — FROTHINGHAM.

"Comparative weakness of the higher reason." — "He was not our greatest philosopher or scholar or theologian or poet or saint. In all these regions he was largely sympathetic and widely informed. He, indeed, sometimes fancied himself one or the other of these, and seemed to count his practical life, as preacher, a wandering from his mission. But he was the great *Puritan reformer of American civilization.* Broader than Garrison, more human than Channing, more practical than Emerson, clearer-headed than Beecher, and as energetic as Stephen Douglas, he found his place, and did his work. It was a great place and an illustrious work. He was a great man, with great powers and great deficiencies. He was as good as such an order of mind can well be. His life was consistent with itself throughout. As he grew sick, he became more intensely THEODORE PARKER; and his last words expressed a sublime scorn for the poor body that had broken down before he had regenerated American life." — MAYO.

"His mind lacked the sympathetic quality which helps one to appreciate foreign modes of thought." — FROTHINGHAM.

9. *His Defects of Character.*

"Having more in him than common people, he fell short of reconciling antagonist tendencies of his own mind. The atone-

ment in him was not complete. The mystic was at odds in him with the logician. The pietist in the heart struggled with the duellist in the tongue. The embodied contradiction, which every man is, never ended for him in the incarnate harmony which stamps the likeness of some in so fine a photograph on the soul." — "I must say, the honest man confounded justice with private and public details of quarrel, which he should have looked down upon as from the sun. This unhappiness arose from his main trouble in an *excessive consciousness of himself*." — "He never forgot his own claims, powers, and rights. He was the centre of his own circle. *He had the disease of a sore personality*." — "He fancied he bore the root, and not the root him." — "He often violated good taste in his manner and style, and no doubt lacked some of the sensibilities, piercing to the foundation of the mind, from which good taste proceeds. He seemed ever making up his mind and setting himself to some grandeur of accomplishment. He would have pleased delicate and bashful persons more, had the dramatic air been less evident in his life, which is slightly suggested by his directions in reference to his death. On account of his being so manifestly sensible of his mission, something of the grotesque disfigures his majestic though angular mould. He used the tone of a schoolmaster to some to whom it was ludicrously misapplied. He did not attain to the highest standard of a healthy, happy, simple, and peaceful man. A long fever was in his body and mind." — BARTOL.

10. *His Severity toward Opponents.*

"As bold a voice as ever spoke against what as sincere a heart as ever beat believed to be the wrongs of society has been suddenly hushed. We sometimes turned away from him when we saw him thoroughly roused; for then all the fierce intensity of his nature rushed to the surface. At such times, there was a bitterness in his tone, that made his words terrible to listen to; a nipping satire, that stole from the wholesomeness of his influence, and made him more feared, as an intellectual and spiritual despot." — "I know of no man whose private voice was so gentle and tender, while his public voice was so harsh and denunciatory. It was no spite against society that made him speak, such as possesses little men: but it was that he hated the sins and wilful weaknesses of it; that he saw wherein whole classes that are pressed down might be lifted up; and though only one man, yet, with the right for his authority, he dared to judge society, and demand of it better things; and when the public duty was over, silent and sad, as though his mission were a painful one, he retired to the security of his own room, and seemed more sorry than his friends at the severity which he had deemed it his duty to use." — HEPWORTH.

"The decisive word in this connection remains to be said. When charity becomes intensest, it scorches. Amiability is love in its negative form; but when love assumes its positive form, when it becomes an earnest and broad humanity, then it begins to sparkle and flash and smite. He who reveres the good, and cleaves to it, necessarily abhors the evil, and denounces it." — FROTHINGHAM.

"We cannot deny a certain tone of bitterness toward his opponents." — STEINTHAL.

"Loving good men of his own kind, he often found it hard to restrain his contempt for other styles of goodness than his own; and he persecuted bad men like a Nemesis." — "He was practically as intolerant as Cotton Mather; and consigned every heretic to Music-Hall religion to hell, as he understood it." — "Oh! it is so easy for any quiet little priest, enveloped in the spotless lawn of his sacerdotal proprieties, shut out from the awful realities of American life by a church system as unreal as a house in the clouds, passing his balmy days in the sweet atmosphere of the gentler moods of amiable women and retired gentlemen, to talk of the 'meek and lowly Jesus,' and sneer at what he calls the coarseness and violence of the Parkers and Beechers of our day; but let one of those same peaceable gentlemen be hoisted up to the stormy mountain-top where these men stand, and see like them the hosts of God and Satan in terrible conflict below, feel the breath of the battle in his nostrils, and try to stand firm amid the curses of half a continent and the adulation of another half, and we suspect there would be either an extinction of the priest or a revival of charity." — MAYO.

"Finally, it must not be forgotten, on this point, that occasions of wrong and jeopardy do arise in this world, when a sacred fury of conviction and feeling is *required;* that acts of infamous baseness are performed in these days, which *legitimate* a scorching heat of temper, an unsparing heartiness of condemnation and opposition." — ALGER.

11. *His Theological Defects.*

"He proclaimed absolute religion, in oversight of the fact, that a religion must be relative to the human mind; and that, of all religions ever known, this relativeness is in the Christian most beautiful and complete. *Ignorant of his own sins, and imperceptive of the deepest needs of the human soul, he found in no gospel any emphatic design, saving power, or final authority.*" — BARTOL.

"Mr. Parker did not hit this golden mean. Unitarians generally take their understanding and their reverence, and form their creed: he took his logical faculty and his instincts. He stood on the utmost edge of the rational class. He said,

and said truly, if he could not trust God's work here, within him, he could not trust it without himself. Untrammelled by any fear or love of us, he tested all our doctrines by these two tests, — unbounded confidence in the promptings of a naked soul, and in the power of his logical faculty; the latter always taking the lead." — HEPWORTH.

"From first to last, his system, so far as he had elaborated and expressed it, was mere Naturalism; and it never rose higher than a natural theology." — "He taught that God is *immanent* in the universe and man, but not that he is *influent* still more." — W. H. CHANNING. (Mr. Channing's able criticism of Parker's Naturalism we shall endeavor to print hereafter.)

"His comprehension of Jesus was variable and unsatisfactory. It was more honest than is often found. He said, 'Let us look at this personality in a clear light; no myths, no delusions. Who was Jesus? What kind of a man was he? What has he done for mankind?' He went about his work with all sincerity, and did his best to know that august character. He failed, because he had not the elements within himself to measure the Christ. He had neither the refinement of sentiment, nor calmness of soul, nor apprehending imagination, to gather up the scattered *memorabilia* of the Master, and construct a consistent character. There are whole regions of the life of Jesus to which he was never admitted. Hence his Christology is the most imperfect feature of his theology; the great mistake, indeed, that must for ever somewhat estrange him from the full sympathy of the most highly cultivated Christians. It was not the fault of his general system, so much as a personal lack of nature, that brought him occasionally into an antagonistic or patronizing attitude to Jesus, repulsive to thousands of his most generous appreciators and truest friends." — MAYO.

"Mr. Parker knew all about theology, and had every form of theology at his tongue's end; yet he will hardly be acknowledged in the end as a great theologian. In construing the letter of beliefs, he sometimes missed their spirit. A perfect master of the forms of doctrine, he often misjudged their hidden sense. It was hard for him to pass himself into other minds, or enter into other experiences, or live in other states of development, than his own. Hence a certain narrowness, and, as it were, perversity, in his interpretation of systems." — "Hence the limitation which was imposed upon his own theology. It was a theology of the reason. Clear, plain, strong, it certainly was; and it would have been final, if the understanding was the final judge of these high themes. But imagination and sentiment, awe and wonder, have also their part to perform in the construction of a creed; and, where these are wanting, the system, however true, must be destitute of soundness, richness, fulness, and grace." — FROTHINGHAM.

12. *Destructive or Constructive?*

"As a knight-errant of the order of Templars, let us welcome Mr. Parker, not as perfect saint or sage. He tore off the veil of error, but brightened not the countenance of truth. He cut down the poplars, but planted not the elms. He ripped away poisonous and tangled undergrowth, and ploughed a deep furrow, but sowed little wheat and corn. I know not for what thought I am in his debt. His heroic example is to all a precious legacy." — BARTOL.

"*I cannot, however, help thinking, that the amount of destructive work which he did accomplish has made a deeper impression upon the world than is just to him.*" — STEINTHAL.

"Naturally enough, then, he seemed a destroyer; yet he came not to destroy, but to fulfil. They who passed him by carelessly, at his work, and saw the heap of ruin he had about him, said, 'He is undermining the foundations of truth;' but had they gone nearer, and looked down into the pit he had dug, they would have seen the great stones piled one on another, — the basis of the more glorious Church of the Future. He was infinitely more a believer than he was a disbeliever, — infinitely more a dealer in affirmations than in negatives. He made no denial, save in the interest of some grander assertion." — FROTHINGHAM.

"So Theodore Parker was not a destructive, but a constructive. There were, doubtless, negative elements in his theology. He underrated the use of institutional religion, and was never wholly just in his estimate of the Church. He had little executive ability in reforming ecclesiastical affairs, but passed his life preaching to a mass-meeting the great ideas which must inevitably modify every religious organization in America." — MAYO.

"It is asserted, but erroneously, that Theodore Parker was merely a destructive in theology. Once or twice in the year, some great falsity needed a great denial; and he did not shrink from the duty because it was uncongenial. But the great drift of his ministry was affirmative, and not negative. It was the cant of the Church, that he pulled down without building up; that he took away that upon which the world reposed, without putting any thing in its place: but it came from those who did not go to hear what he put in the place of the error he demolished, and who placed under a ban the works he issued.

"Any man of common sense, who has read Theodore Parker's works, knows they are two-thirds constructive. It is due to him that the common sense of this country is not utterly atheistic. The only Theism and future life which a man of sense can believe in have been more firmly established by Mr. Parker than by any other writer of this century. The great truth of

perpetual inspiration has been affirmed by him, and the heroism and wisdom of Jesus was a favorite theme with him.

"I know Mr. Parker did deny. I will not stop here to show up, as it deserves, the sophistry of those who say that a man should not take away any thing, unless he has something to put in its place; which is the same as if one should say, that a man should not pull down a falling and dangerous house, unless he has a house ready built to put in its place. Mr. Parker obeyed the great and stern voice of truth within him; denied where it bade him deny." —CONWAY.

"Let it ever be remembered in his honor, that he was by eminence an edifying iconoclast. Much of his originality lies in this combination, which marks his enormous superiority to most of his predecessors in the work of hostile criticism. Those who charge him with pulling down without building up, removing what has sufficed without furnishing a substitute, show an inexcusable ignorance of the matter they have taken in hand. They criticize falsely, from impulse of their own prejudiced supposition, not truly, from sight of his doing." — ALGER.

13. *His Views of Miracles.*

"And strangely enough has it appeared to me, that Parker erred when he, who, almost more than all preachers, insisted upon the great doctrine of an ever-present, active God, should be led to dwell so much on the unvarying march of natural law, as to deny that the ever-present Deity might, when it seemed good to him, break the apparent uniformity of causation, and, by what men call miracle, recall us from our danger of nature-worship to a consciousness of the close presence of an over-ruling Providence." — STEINTHAL.

"Take now, if you will, this idea of God, carry it out to its philosophical results, and you come at once upon the reason of Mr. Parker's long series of denials. You see how impossible it was for him to believe in the vulgar supernaturalism of the churches; how intrinsically incredible to his mind was a *violation* of natural laws; how irrational must have seemed a plan of salvation proceeding on the idea that the universe had, in the first instance, proved a failure; that man, the crowning work of a perfect Maker, had disappointed his Creator, thrown the earth into confusion, and driven the Infinite God to the necessity of saving his creatures by an artificial and over-strained device of redemption. If miracle meant the infraction of the laws of matter, it involved a self-evident contradiction; for how could a perfect Being break miraculously through his own perfect regulations?" — FROTHINGHAM.

"The same Naturalism characterized his views of miracles." — CHANNING.

"He was often hasty, over-credulous in the reception of crude German theories, reckless and clumsy in his dealing with facts which require, not a logic-machine, but a refined spiritual perception, for their appreciation. We think his summary rejection of what are called the miracles of Jesus unwarranted; and we often feel that he missed the deepest lesson of an incident or principle, from want of patience, or lack of original power to reach it." — MAYO.

14. *His Treatment by Unitarians.*

"Our attempt to rule him out of our denomination was indeed pitiable. Our pulpits were open to the most stringent Calvinists, whose creed, if practically enacted, would make a fiend of God, and a dark pit of this present life: but we indignantly shut the door against a man whose only crime was that he denied certain historical facts, — mind, they were facts, not principles; for he was, in the most spiritual sense, an earnest Christian minister, going with us, ay, leading us, in reform, and in the effort to bring men to a high religious life." — HEPWORTH.

"I need not here repeat the history, so shameful to the Unitarian Church, of the reception which this larger view met. His own pen, as the light of life was fading, was devoted to that record, so faithful, so terrible. One can only blush that a party of comparative sciolists, of men whose knowledge had been pumped into them from the Harvard reservoir, should dare to pronounce judgment on one who had drunk in the dew and rain and sunshine of every sky, and changed them to rich, golden clusters of learning and thought. Yet we should bear with his persecutors: they knew not what they did." — CONWAY.

"Disowning Jesus as a Master in spiritual things, though he would inconsistently allow Michael Angelo or Homer or Plato to be such in philosophy, poetry, and art; stigmatizing all approach to God through him as whining and whimpering through an attorney; and laughing at the pathetic symbol of the Lord's Supper, as the rattle that pleases or straw that tickles a child, — why should he have insisted on being counted among the preachers or disciples of Christ?" — BARTOL.

"We wanted to say a word upon Mr. Parker's relation to the Unitarians, and his alleged *persecution* by them. His complaints on this score seem to us the only thing really unmanly that appears in his whole life. He knew, or ought to have known, that the Liberal Congregational churches have stood for two centuries on a foundation which he denounced and disowned, — the Bible the only creed, and Christ the only Master; and he had no right to complain of discourtesy and exclusion because they would not suffer him to come in and knock the

supports from beneath them, and turn their sanctuaries into lyceum-halls. He was treated with tolerance, and even tenderness; and his bitter denunciations and gibes were never, to our knowledge, in a single instance returned. It would have been in perfect keeping with congregational usage and individual rights, if the Unitarians, when the crisis required it, had reaffirmed in the ordaining councils their two fundamental articles; all, in fact, that makes them a Christian denomination. We think they ought to have done it." — SEARS.

"Mr. Parker took their serious construing of his position as persecution. He was contemplated by many, perhaps by all, of his friends, as a martyr. To the Association of Ministers to which he belonged was ascribed the crime of cruelty; and that Association has of late been publicly summoned to answer some questions he printed, as an arbitrary tribunal for them to answer at before all flesh, and to express regrets for their harsh handling of him. What did they do? They never expelled him; they never tried him. They subjected themselves to misconstruction as a band of infidels for avoiding in all ways any motion to his harm. To the unparalleled honor of their charity, it was impossible for them to lift a finger against his welfare. Theological self-preservation bound them not to make light of his revolutionary views, the adoption of which would have been their dissolution; while the resolute disputation they made built for him the pedestal of glory he stood upon for the hour, to which by no surpassing talents would he have ever been raised. In the tone of the debate, his brethren had the spiritual advantage. The severest language quotable from conversation or the press during the strife is his, not theirs. But corporations among us are weak against individuals, living or dead: especially bodies with the faintest ecclesiastic color must always expect the decree to go against them in a summary, Turkish way." — BARTOL.

From nine palaces we have taken these bricks, — a handful from each, — and rebuilt a mosaic work. We read with interest how these nine souls look at this energetic man. They differ greatly, but also singularly agree, in their estimate. If we arrange the writers in the order of their admiration and praise, we should perhaps give them thus, — Conway, Alger, Hepworth, Frothingham, Mayo, Channing, Steinthal, Sears, Bartol. But Bartol and Sears give him earnest praise, while Alger and Con-

way plainly discriminate in their admiration. Bind up with these discourses the tributes to his memory from Wendell Phillips, Ralph Waldo Emersom, Manly, and Garrison, and the recent article in "the Atlantic" by Wentworth Higginson, and few men have ever had such a fragrant wreath of thought and love laid upon their tomb.

NOTES ON PASSAGES OF THE NEW TESTAMENT.

Passage II.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." — 1 Tim. i. 15.

It is an objection frequently urged against our sentiments by those who are opposed to them, that we underrate or disparage Christian salvation. This objection is urged in many different forms. Sometimes it is said that there is "no Christ in our religion;" again, "that we deny the Lord who bought us;" again, "that we deny the Saviour;" again, "that we do not believe in salvation by Christ." Probably we have all heard this charge frequently made, and felt its injustice when we heard it. We said to ourselves, or we said to those who made it, "It is not true that we deny the Saviour: we believe in him; we believe in salvation; we believe that 'there is no name under heaven, given among men, whereby we may be saved,' but Christ." This charge is unfounded and untrue.

But, while we have denied this charge, have we always done so in a proper manner? Have we treated this objection in the minds of our opponents with a proper respect? Have we taken pains to search for its ground, and remove

it by full explanations? or, rather, have we not often been satisfied with declaring it false, and ascribing it to the ignorance, bigotry, and prejudice of those who made it? It is true, it is made ignorantly; but ought not ignorance to be enlightened? It is true, it is connected with much prejudice; but ought we not to endeavor to remove this prejudice by calm reasoning, explanation, and patient argument? It may, indeed, be sometimes joined with bigotry, which refuses to listen, and closes its eyes against light: but more frequently it is an honest objection entertained by those who are not to blame for their ignorance, because they have had no opportunity of being instructed; or, if to blame for neglecting their opportunities, why, so are we all. Who does not shelter his prejudices, on a thousand subjects, from the light which he dreads may dissipate them? Is it not better, then, to try to correct the misrepresentation, than to cry out against the ignorance, prejudice, and bigotry of those who misrepresent us?

Every new doctrine will be misrepresented; every innovation and novelty, though a real improvement, will, for a time, be misunderstood and condemned. Its friends must expect this, and be prepared for it; otherwise they can effect nothing for it. They must not suffer themselves to be provoked by the accusation, but have an answer ready to show that the accusation is groundless. What if Fulton had been provoked by the ridicule and opposition that attended his first experiments with the steamboat? Instead of that, he was ready to answer these objections by pointing out and explaining the nature of his plan; and, moreover, by laboring to complete and show, by its practical operation, that his experiment was successful, and that he had introduced a real improvement. So ought we to do.

Those who oppose every novelty in religion, are, for the most part, good men. They wish to let well enough alone.

They are satisfied with the forms of religion as they exist. They fear lest the attempts at reform will destroy the whole fabric. They are men who take religion easily; who are not, by nature, inclined to doubt or question; who do not look at the abuses, see the corruptions, or feel the evils, connected with the present state of Christianity. They know that their own hearts have been purified, strengthened, and redeemed from the dominion of sin, by Christianity as it is; and they do not see why it should not do as well for others as for themselves. They fear lest the "solemn rites and awful forms," to which the reverence of ages has clung, should founder amid the strife of parties and introduction of novelties. Hence they are zealous conservatives; and neither know, nor wish to know, any thing about new-fangled doctrines.

Very many of those who opposed Christianity at the beginning were of this sort. They were afraid lest the customs which Moses had taught them should be changed and perverted by this new system. Such a one was Paul. He was filled with zeal for the law, and sought to root out those whom he sincerely believed were opposers of God. He believed himself doing God service in opposing this reformation; but afterward, when he was convinced of the truth of the religion, he became one of its warmest friends. Just so, among those who are now the most opposed to our views, might be found many, who, if their minds were enlightened, would become champions of the cause.

Instead, then, of indignantly denying this charge, let us patiently examine it, and see why it is that any suspect us of rejecting that faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners.

The reason, we think, is, that we differ in our view of

Christian salvation from the common teaching. Because our view of the Saviour and his salvation is different, they naturally conclude that we either deny or pervert it, or explain it away. But let us see whether this is the case.

What is it that Jesus saves us from? The common answer is, "From the punishment of sin." But we say, From sin itself. We consider the great object of Christ to rescue us from the power of sin; to redeem the mind and heart from its capability to evil lusts and appetites; to rescue the kindly and generous affections from the yoke of selfish and grovelling desires. This we believe and teach to be the object of Christ's salvation.

We do not, therefore, talk so much of the fire of hell as we do of the torture of iniquity; we do not dwell so much on punishment as we do upon guilt; we do not strive to paint the outward plagues and torments of the damned soul so much as its inward, spiritual wretchedness.

But is this denying the Saviour? or is it not rather exalting him? Let us consult scripture and reason.

From what does the Bible teach that Jesus came to save us? What said the angel who announced his birth to Joseph? "Thou shalt call his name Jesus," said he; "for he shall save his people from *their sins*." What said John the Baptist, when he looked on Jesus? "Behold the Lamb of God, that taketh away the sin of the world!" What says the Apostle John of the efficacy of Christ's blood? "It cleanseth us from all sin." And what says Paul to Titus? "The grace of God, which bringeth salvation, hath appeared to all men; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that

he might *redeem us from all iniquity*, and purify unto himself a peculiar people, zealous of good works." And again: the greatest of evils is declared in the Bible to be sin; hence the great salvation must be from sin. And again: salvation is declared to be a spiritual one, — a salvation of the soul; but from what is the soul to be saved, except from the dominion of sin? This is the only evil which can affect it.

Scripture, then, appears to teach that it was the great object of Christ to save us from sin; and reason shows us that this object is far higher and nobler than to save us from punishment. If you had a disobedient and rebellious child, who had gone from one act of wickedness to another till he had broken the law of the land and rendered himself liable to punishment, to whom would you feel the most gratitude, — to the friend who should make great exertions to save him from this punishment; or to another who should visit him in his confinement, and, by persevering kindness, touch his heart, soften his obstinacy, and lay the foundation of a reform in his whole character? Would you not feel the most obligation to the last, who had saved him from the sin, than to the other, who had saved him only from the punishment? Let us consult our hearts. For whom do we feel the most gratitude, — to the blindly indulgent parent or friend who seeks to come in between us and the consequence of our own imprudence and folly, and ward off from our heads the suffering we have brought on ourselves; or to that true friend who shows us how to extricate ourselves from our difficulty by reforming our faults and correcting our extravagance? To whom do we feel the most deep and lasting attachment, — to the flatterer, who justifies all our faults and excuses our follies; or to him who firmly but affectionately rebukes our faults, and discloses to us our failings? Are not the words of the

wise king true, — "He that rebuketh a man, afterward hath more favor than he that flattereth with his lips"? Yes: there is still so much of nobleness in human nature, that it acknowledges as its best benefactors those who have unsealed the inward springs of moral and spiritual life; those who have made it acquainted with its own moral wants and moral capacities and powers; who have led it through severe self-denial to the consciousness of the power of self-control; who have unveiled to its enraptured gaze the noble features of truth and virtue, and inspired a thirst after all that is excellent, and a horror for what is base, abject, and low. If you wished to inspire an attachment in the heart of any generous person, you can take no wiser course than by pointing out to him his faults, and helping him to correct them.

We do not, then, deny, but exalt, the salvation of Christ, when we make it rather a salvation from sin itself than from its consequences. It is true that an outward hell is more terrific to the imagination than the hell of sin which is within us. It is true that more immediate and palpable impressions may be made by the description of external sufferings than of moral emptiness and woe. Yet the candid mind must, I think, acknowledge that the view which represents sin as the greatest of evils and guilt, as its own worst punishment, must, in the end, produce deeper and more abiding convictions of the importance of Christian salvation.

MISSIONARY MATTERS IN CENTRAL NEW YORK.

I WISH I could feel justified in giving you a glowing account of very successful missionary labors performed by me in this section of Central New York: but the pro-

gress of a new form of religion — especially if it is spiritual and practical as well as theological — is always exceedingly slow where there is an established, fashionable, and powerful religion to resist it at every advancing point; and thus, of course, I find it to be in my general field of labor. Preaching here at Cortland one-half the time, my other Sundays I use in visiting places within a distance of from five to fifty miles; endeavoring, as a general thing, to select such as seldom enjoy the labors of a Liberal preacher. This being one of the most exclusive and bigoted regions that I have ever been in, so far as ecclesiastical leaders are concerned, excepting where there are Universalist churches, I usually have to preach in schoolhouses and halls; but am able to get fair audiences from the more intelligent and independent of the "common people." One of my chief encouragements is, that the mass of those who turn out to hear Liberal preaching will not suffer, as to character, in comparison with those who go to the established churches; and I always get most of the reformers, who are longing for a better state of things. But I must wait till another time to give you a detailed account of my labors. I now only aim at making some general statements.

Universalism has been all through this region, and has done much good by its able and earnest discussion of the doctrine of *universal restoration* as against that of *eternal torments;* but it has not been able to establish many permanent churches. Such a result, in such a region, does not naturally come but from a half-century's ploughing and sowing, — the people are so slow to learn a new truth, and generally so slow to follow it after it is learned. But wherever I go, and find that Universalism has preceded me, I have reason to be grateful for so useful a pioneer; though I do not see that its work has been *all* good. It

has often been, it seems to me, too exclusively *textual*, after the manner of the Orthodox; and has also preached too much upon what God will do to save man, and too little upon what man has to do to save himself. Still, it is not best, I think, for liberal Christians of the different parties to criticize each other too much, especially with severity; but to thank God that each has been raised up, under his beneficent and beautiful providence, to accomplish its own mission in its own way.

Where I find Universalism or Unitarianism prospering, and meeting the demands of those who are longing for light, liberty, love, and progress, I bid it God-speed, and go on my way to the more needy and desolate regions. And I think, that, in every place where a Universalist or Unitarian society has been established, the liberal men and women of that place should unite and make a strong one; that is, if there is not room and a special necessity for two societies. Of course, if it is only a mere sectarian society, chiefly aiming to make believers in its *creed*, those who think character, life, and universal reform, the main things, cannot join it; but they can frequently, if not always, unite with it, and soon get it on to a right basis.

As I have said in a previous letter, Unitarianism has scarcely been known hereabouts until very recently; and multitudes are now learning its doctrines, principles, spirit, and aims, for the first time, from the books, monthly journals, and tracts which I have freely circulated among them. Several excommunications for Unitarianism have occurred in this region; but they don't work well for the excommunicators, and are probably at an end. Thus to *inform* the people is about all that can be done for the present. If the seed thus sown is *good* seed, as we believe, and it does not all fall on stony ground, — which is not at all probable, — in due time it will come up, and yield

a harvest. Hence, as I estimate *success*, though I have no glowing account to send you, such as I have hinted at, I am, nevertheless, full of encouragement and hope. I used to look for great and astonishing results in a short time, and was impatient that the kingdom of Heaven did not come "with observation" and at once; but now I can wait a long time, remembering that a summer has to intervene between spring and autumn. It is certainly true, looking at the matter from a Christian stand-point, that, in our struggle with old error, —

"Ever the truth comes uppermost, and ever is justice done;" —

that is, at last. Only get truth and justice — and they should go together — into the minds of even a few worthy persons in any community, and they will be sure to diffuse themselves.

Liberal views, however, will hardly be likely to prevail out of New England, to any very great extent, under the distinctive name of "Unitarianism," any more than they will under the name of "Universalism." In some places, they will; and, where they do so naturally, that is well: but to attempt to force a denominational name in other places is unwise, and bad in effect. And why care for a name, if the ideas and principles for which it stands are accepted and lived? But I think that the broadest, most catholic, denominational platform that has ever been laid in this country was laid by the early Unitarians: and it should have been *strong* enough to hold such men as Theodore Parker and Dr. Bellows both; and the Pope of Rome too, if he should wish to stand upon it. "Channing Unitarianism" was thus broad; and a narrower kind will never meet the wants of the thinking, independent, advancing classes of the West. Only the truly "Broad Church" can prevail out of the cities. In almost every

place into which I enter, I find Universalists, Spiritualists, Abolitionists, and general reformers; and all these, combined in one movement, often make a strong one: and it is an encouraging sign of the times, that they are fast coming to demand substantial Christianity; Christianity, I should say, very like that expounded by Channing, — rational, spiritual, practical, progressive. If Unitarians and Universalists would go as earnestly for putting their leading ideas — as the Fatherhood of God and the Brotherhood of Man — into deeds and institutions, as into sermons and books, they would soon become a greater power in our country than they now are; and this is the practical work demanded of us in this age.

I find that one of the greatest obstacles in the way of the wide acceptance of Liberal Christianity is the high standard of morality and philanthropy which it holds up. If we only wished to make *sectarians*, who would assent to a creed, and help to sustain a religion whose way to the kingdom of Heaven is one *made easy*, we might have almost any number of followers for the asking. I say it sincerely and deliberately, that, after much careful observation, I believe that the success of the popular religionists is partly owing to their pointing to such an easy way. Their way of salvation is only *intellectually* hard to thinkers; whilst it is morally easy to all, especially to "respectable" sinners, who keep inside of *law*. This, I know, is a common charge brought against the various classes of Liberal Christians; but the time has come in which "the tables should be turned" upon them, not for mere *effect's* sake, but for *truth's* sake. My chief charge against Calvinism and semi-Calvinism is, that it is, in this age, corrupting; and hinders, rather than helps, the development of men and women into genuine Christians. They who become such Christians under its influence, become

so in spite of it, or by rejecting its bad elements and absorbing its good ones, — by "natural selection."

I find in my journeyings, in almost every place that I enter where Orthodoxy has always had the field to itself, that there is a specially large amount of dissoluteness and vice among the young. A stern, gloomy, selfish religion on the one hand, and rum and rowdyism on the other, seem to be natural extremes, — the latter, in a sense, a re-action from the former. This is easily accounted for: for there is nothing in Orthodoxy to attract the youth to it; and many of them put off the acceptance of religion, it is so repulsive to them, till they come to die; and then seem to accept it, if they accept it at all, as "the least of two evils." They do not care much for God and heaven, in themselves: but they prefer them to his black majesty and the other place; and so they plead for mercy, and lay hold on the "atonement." Liberal Christianity, when it gets fairly established and becomes popular enough to have a fair hearing, will draw the young as well as others to itself, and purify, elevate, and save them.

It is an immense amount of unbelief that Orthodoxy is causing, and a still larger amount of mere indifference to all religion. I think that religion — the Christian religion, religion with any vitality and earnestness — is dying out in many Orthodox churches, — dying out under the influence of mere worldly fashion. Of course, its ministers cannot preach and apply our doctrines and principles; and they know that if they preach their own, as they are in their creeds and confessions, unadorned with flowers of rhetoric, the many liberal men and women in their congregations will leave. They seem fully to understand, that the most effectual way for them to put down their doctrines is to preach them up: and so, when I offer them my pulpit, wherever I have one, to do that work in, they de-

cline; but decline also to let me preach our doctrines in their pulpits, which I shall always be so happy to do as a "labor of love."

I think Liberal ministers — half of them at least — could not do a better thing, for the next year, than to give up their pulpits to such Orthodox ministers as would agree to preach, without any concealment or any compromise, just what they profess to believe. But they would not accept them, especially if replies were to follow them. If they have the *truth*, why not?

But as they preach neither Orthodoxy nor Liberalism in any positive and earnest way, but only a sort of ecclesiastical pietism, — Churchianity instead of Christianity, — they are not even awakening the fear of hell in their hearers, much less an interest in vital, working Christianity. I think that in their congregations, outside of their communion tables, there is not only little faith in their theology, but as little in any spirituality or reform. They are borne along mainly by the tide of fashion; and were it not for the courses of winter lectures that are had throughout our country, and in which our Liberal brethren occupy such conspicuous places, they would seldom hear any thing new or stirring, shut up as they are on Sundays to the necessity of listening continually to the same old things. And it is a real treat to the more intelligent and independent of them, who dare be courageous enough, to hear such men as Starr King, George W. Curtis, E. H. Chapin, Wendell Phillips, A. D. Mayo, and others like them.

Liberal Christianity should be carried into all parts of our country; because it holds out, in its best form, a higher ideal of life than Orthodoxy does, — a higher ideal of individual, social, commercial, and political life. What a difference between the ideal of Calvin and Channing, and of Dr. Blagden and Dr. Furness! If men only grow

up to the ideal of Channing and Furness, they almost, of necessity, lay aside Orthodox theology, as a worn-out thing; the spirit of universal humanity that is in them leading them to higher and better views of God and destiny. How apt are Orthodox men, who accept the doctrine of human brotherhood, and, in the spirit of it, labor for the redemption of *all* from every oppression, wrong, and sorrow, to ascend from that to the universal paternity of God, and then to throw away all the "five points" of the stern Genevan! Scores of such might be named to one Huntington that has gone the other way.

It is no marvel that the Orthodox dread a philanthropic enterprise like antislavery, and denounce it as "infidelity." All philanthropy naturally leads to what they call "infidelity;" for, as sure as men get such a spirit in their hearts, they soon come to believe that God is the infinite Philanthropist. "We know him thus," they say, "by the spirit he gives us." Calvinism cannot live in an atmosphere of humanity, but only in an atmosphere of selfishness and cruelty: hence its decline at the North, and its predominance at the South. Abolish slavery in the South in the Good-Samaritan spirit, and the theology of love will soon supersede the theology of fear, and spread widely.

The way, then, to prepare for the spread of Liberalism is to purify the moral and spiritual atmosphere, so that it can find sufficient nutriment. So long as slavery, war, capital punishment, and other similar barbarisms, prevail, so long will barbarous theologies continue; but let the rising tide of humanity sweep the former away, and the latter will most certainly go with them. Philanthropists, without any theology, are doing far more for the diffusion of even a liberal theology, than our theologians are without philanthropy. Let this be considered.

The work of Liberal Christianity, then, is very broad and deep. It is to give the world a higher ideal of life; to save sceptics, indifferentists, nothingarians, who are made so by Orthodoxy; and to re-awaken the religious sentiment in the thinking classes, who demand a theology that will meet the wants of their intellects as well as of their affections. And I trust that Unitarians will henceforth be catholic enough to fellowship and work with all classes of sincere and honest persons — whether of the extreme left or extreme right — who seek the truth, aim to serve God and humanity, and to build up "the kingdom of Heaven on earth." If not, it must fail to succeed.

HINDOO MISSION.

Calcutta, May 17, 1860.

Dear Brother Clarke, — I had a call, the other day, from a gentleman from Burdwan; and, just to show you the way in which one's efforts are thwarted in this country, let me explain to you why the rajah seems to have forsaken me, and my efforts for Bengal, for some two years past. You may remember, that, during the *first* two years of my residence in India, I was almost a favorite of his; at least, he seemed glad to have me come to his city, and always served me like a prince. I have had too much to do, to lay much to heart the fact of his long silence; but you may believe that I was not a little irked to find how I had been maligned by Hindoos high in his service, who were and are jealous as lynxes of the rajah's interest in any thing that inkles of Christianity, They have insinuated, in ways to make him more than half

believe it, that I *beat the servants* whom he sent to attend upon me at the neat cottage which he usually assigns me! Is it not provoking to be the victim of so absurd a falsehood? and still more annoying to feel how impossible it is for me to tell him, now, that he is the victim of an imposture, and that I was enough of a Christian not to dream of lifting a hand to strike the men whom he generously sent to make me comfortable? If it be hard in other countries, how much harder is it in Bengal, to guard a good cause from injury arising from petty and miserable and most unlooked-for misrepresentation!

We had, last Sunday, a very fair turn-out of *new* attendants on our Sunday service, attracted to our eligible Hall in part by curiosity to hear our noble and energetic convert, Abdool Musih the Persian, who is just now going home with Capt. Mercer to England to pursue his studies there for a year or so. The invitation, which we had in the papers during the previous week, read as follows: "Public Address at the Hall of the Useful-Arts School, No. 85, Dhurrumtollah (nearly opposite the Union Chapel). Mr. Abdool Musih, a Persian from Teheran, will give an account (in Hindostanee and English) of his conversion to Christianity. Hour, ten o'clock, A.M." The address was very brief, clear, and satisfactory; more so, of course, to those of us who understood Hindostanee, than to those who did not.

We are now in the extreme heat of the year, — the thermometer at 130° or 140° in the sun, and 100° in-doors in the coolest corners; and this for weeks, day and night. One's only possible comfort is to be busy enough, with book, pen, and good talk, not to think of it. All schools have holiday at this time for from two to four weeks, — i.e., from mid-May to mid-June; when "the rains" usually commence, and the air is cooled by showers. Wishing to

lose no time, however, we have opened our school "in the midst of the fire." Yesterday was the first day with us; yet we had an arrival of nine or ten pupils. We have a good prospect of having, in due time, as many as we can accommodate; "Words of Jesus" to be read in the school, both in English and Bengali, every day. We mean that the *atmosphere* and *tone* of the school shall baptize our pupils "into the love of God, and the patient waiting for Christ" *until he come* in the spirit and with power.

I have no little pleasure in informing you that there was no real or abiding defection from his Unitarian position on the part of Sergeant-Major Cress; though a temporary mental trouble about what he supposed to be the Unitarian doctrine of sin had induced him to write, more feelingly than thoughtfully, that he never could be a Unitarian. He now writes, —

"Regarding the Unitarian books I have, — I would not part with them for a thousand rupees. No, no: I must read and re-read them. . . . Believe me still to be your slow but sure disciple. "C. Cress, *Pensioner.*"

A letter received *since* the above is still more emphatic in declaring his lasting allegiance to the Unitarian gospel and cause, as the genuine cause of God and Christ.

It is a pleasant thing to me that Dr. Duff, the very energetic leader of the Scotch Free Kirk in this part of the world, should have become a good personal friend of mine, so far as to give a hearty seconding to my efforts in some directions; though, of course, not in my theology, which I suppose he dreads and hates as bitterly as ever. Dr. Duff, as President of the Bethune Society, called on me to be the closing lecturer of the winter course; and has done by me as by the others, — viz., drawn up a happily condensed synopsis of the lecture, and had it

printed in all the papers. We have also had several pleasant personal interviews of late, witnessed occasionally by some of his "converts."

The leader of the Hindoo "Unitarians" lately gave out that he was ready to recognize Christians as good "Bramoes" (*their* favorite name). I went to see him about it; and he added the *condition*, that they must first openly abjure Christianity and the Bible!

We are supplying distant schools, as ever, with Christian reading and gospel principles, to their joy.

Capt. E. S. Mercer and Abdool Musih are spending eight or ten weeks with us, and reviving our work of faith in Christ.

Your Brother DALL.

CALCUTTA, June 2, 1860.
Unitarian Mission House, No. 85, Dhurrumtollah.

Pardon me a short letter this time. Though we have had our Sunday services in the Hall of this building since the 1st of May ult., my residence here begins to-day. Aided by my good colleague, Mr. William T. Johnston, I got "all moved" by set of sun, yesterday. Our table prayer went up at seven, last evening; and I slept (oh, how sweetly!) here for the first time, through a night cooler than usual, to awake this morning, singing, "Ebenezer" ("Hitherto hath the Lord helped us"). We have been, for five long years, crying, "Lead us to the Rock;" and we find ourselves at last upon it, and rejoicing in its shadow. God is good: when shall we be so? When shall we love him as Jesus loved him, and our hearts hourly well and flood over with our dear Lord's "I thank thee, O Father! Lord of heaven and earth"? This day, this hour, at least, we do love, we do thank him. Nor need I say that our gratitude is strengthened by hearing (though

not, alas! with the outward ear) the voices of those we love, — and who, with us, love the Father and the Brother, — making music on the air. To both God and his Son, it must be a pleasant thing to look down and see a pure fountain, though a tiny one, opening freshly here in the midst of this city (which should not be called Calcutta, but Gomorrah). Indeed, Brother Clarke, though Calcutta has improved from the former days, — when open and licentious revelling could not even blush, nor drop a hand to hide its shame, — there is no city (no mercantile or large city) on the face of the earth, — Rome and Constantinople not excepted, — where the holiest domestic ties are held in lighter esteem, or more recklessly profaned.

Two pure and excellent and most motherly English women — Mrs. H. F. Doeg and Mrs. J. L. Reed — left us for the "continuing city" on high; and I may truly say, that, though that loss cannot be repaired, we weep not for them, but for ourselves and for their orphan children. A sadder loss than all those that have broken us with breach upon breach, by death and removals, has fallen on us of late, and, during the last month, withdrawn (we hope, not for ever) from our thinned ranks some eight or ten persons, who, as we hoped, would have lived and died in this fold.

Thus, dear brother, a sifting has been going on and on, till we have barely ten left to save the city. Indeed, ten was just the number present, on the last Sunday morning, to pray together for strength to bear up this ark of our Unitarian covenant; to thank the All-Father for the sympathy we *knew* existed for us and our enterprise, in other lands, more blest than this; and to pledge to each other, that our faith in the victory of the Lord's gospel over the gates of darkness should stand strong. After church was over, we *all* remained, and talked a long time together.

We felt that *we*, at least, were *one;* and we had it given us to rejoice that we were, as a church, counted to suffer so great losses and wounds, and such abounding scorn, for the dear name of our great elder Brother, and King, Jesus Christ. Yes: we feel that from this time God is renewing us. No man any longer comes as a mere patronizer of a movement of love and prayer, as done only for others: each one seems now to come because he needs this love and prayer himself. Bear us up to God on the arms of your faith and your love.

All is well; though the climate begins to tell on the pastor of the little flock, and we sometimes weep along the hot and dusty and stony way. God be with you all! Amen.

Your Brother DALL.

CALCUTTA, July 3, 1860.

I write to-day amid the music of voices, — the low hum of a busy school of younger and older boys, whose numbers have already run up to eighty-five, though no special efforts have been made to bring them in. They all pay as much as eight annas (a quarter of a dollar) a month; and they nearly fill our centre-room seats, though we have not yet completed two months since the school was opened. They are mostly such as would be called "Heathen" boys in your part of the world, though their parents and relatives would indignantly repel the word that they were "*Heathen*." "Christian," on the other hand, is a word which their "orthodox" Hindoo guardians train them to believe dethrones the great Spirit, Poromeshwar, — the Most High, the only God, the undying One, — and puts in his holy place Kristo-Jesu, who is called God, though he once ate cow's flesh, the worse than cannibal ("killed the fatted calf"), and lay *dead* three days in a rock-cave.

It is a sad and humiliating fact, that very devout English missionaries here dwell much upon the death of God. I never heard it so dwelt on in America, or in England, or anywhere else. Some of the latest tracts printed by the London Missionary School, and issued from their palatial headquarters at Bhowaneepore (not three miles from where I write), teach not only the death of God the Son, but of God the Father.

My boys — who may be a hundred in number by the time another half-monthly mail goes out — certainly rejoice in many of the passive virtues to a high degree, as well as in some of the active ones. By this I do not hint that they are dull learners. By no means: their rapidity of intellectual acquisition, as I have often said, is unsurpassed, though often blasted by contact with the pollutions of idols. Indeed, I think I never saw boys more eager to learn. Tell me, now, if this intellectual activity, in snatching all of knowledge that lies within their reach, is "Heathen." When the Lord praised the unjust steward because he had done *wisely*, was he praising Heathenism? Again: a more affectionate — or say, mutually accommodating — set of smiling schoolfellows need not be looked for, as they will not be found. They don't seem to want "to go to the head," and are always for helping one another, both at study and recitation; so that they have scarcely emulation enough. Is this extent of "doing as you would be done by" what you call "Heathen"? Again: they have more of "veneration" than is good for them. They all make *salaams*, and are distressingly submissive; though they can shout at play about as loud as any boys. Had that reverence been directed to a habit of prayer, and to the *unseen* God, generations and generations ago, it would not now be like a beautiful vine trailing in the mire. If it worships at all, except in dread, it hardly yet feels after or finds the finger of the God and Father of our Lord Jesus

Christ. Thank God! it does *seek* better than it has found: for, last Sunday, near a dozen of the older boys begged to be allowed to attend our sabbath service; and they came. It was our Communion Day (only four Christians present); and they were among our most attentive listeners (they understand English), and seemed to enter into, so as to *comprehend*, if not deeply feel, the exhortation to "fellowship with God through Jesus Christ our Lord."

We keep our *school* distinct from our *church* work. To one we devote the hall and rooms of the first story of the building, and to the other — our religion as such, up into which we *win* all the souls we can — we give the upper hall and rooms of the second story. I begin to see how much our influence as a mission is deepened by having a *building* of our own.

The last mail brought us our fifty-pounds (annual) donation from London; which comes near to paying half a year's rent. Will American sympathizers pay the other half?

Since my last, our mission has opened its *sixth* year in my hands. Now that we have command of a good building, and I have an excellent man for a colleague in teaching, will not something be done for *permanency?* Our Sunday school, which had ceased, is now renewed: Sunday before last, nine pupils; and last Sunday, about twenty.

DALL.

TROUBLES AMONG THE ORTHODOX.

UNITARIANS have had their troubles, and have them still: but they are nearly through them; they can see land. The Orthodox, however, are like young bears, with all their troubles before them. We are slowly, but surely, approaching that point where we shall agree that every

church shall be independent in its private matters, but shall co-operate in Christian work with every other church which claims to be Christian. This is the true basis of the Broad Church; and it is as certain as any thing in the future can be, that there is to be a great organization, including churches and men of every shade of orthodoxy and heresy, who shall unite, not on a basis of dogma, but on a basis of action.

Meantime, the dogma-church is getting deeper and deeper into the mire. It has come into deep waters, where there is no standing; and also, apparently, into soft mud, where there is no swimming.

Take, for example, the cases, now becoming numerous, of Orthodox churches which insist on settling ministers, who are decidedly unsound, according to the standards. The last instance we noticed was described in the "Boston Recorder" for Aug. 9, 1860, in a letter from Rev. G. A. Oviatt, in regard to the ordination of Mr. Dorman at Manchester, Conn. Mr. Oviatt was scribe of the council which examined and ordained Mr. Dorman, and feels dissatisfied with the whole proceeding.

It seems one council had already tried, and tried in vain, to ordain Mr. Dorman. After a long examination of the candidate, they voted unanimously, that "the way was not open" to ordain him. Something blocked it up; but what it was is not stated. The poor council, like Balaam's ass, saw an angel (or a devil) standing in the way, and fell down. It could not get forward.

So a second council was called, and proceeded to examine Mr. Dorman, but with small results. The more they asked him about his creed, the less he seemed to be ready to tell them. This is the account which Mr. Oviatt gives of it: —

"The council that settled Mr. Dorman was not satisfied with the doctrinal views of the candidate, with the exception of two or three members (I think); and yet a majority voted to ordain and install him, as I understood, for reasons, in part, I will presently state. And now for the examination of Mr. Dorman. It occupied some three to four hours, and was conducted, on the part of the council, with perfect fairness and great patience.

"During the early part of the examination, Mr. Dorman appeared tolerably well; during the latter part, far otherwise. To many of the leading questions, his answers were very equivocal; certainly 'non-committal.' I remember distinctly the questions I put to him, and his answers thereto, almost word for word. I will give them in substance, and nearly verbatim, without the quotation-marks. What is election? — Answer: I suppose, God's choosing some. Why does God choose some? — Answer: I cannot tell. I sometimes lean to the opinion, that God chooses some for reasons best known to himself; and sometimes I lean to the opinion, that God chooses whom he does, because he foresees that they will repent and believe in Christ, and therefore he elects them. I read the article in the 'Confession of Faith' of the church in Manchester, on election, and asked the candidate how he would expound it in a sermon, should his people request him to preach on this doctrine. — Answer: I don't know: I am studying the Bible to find out. With regard to probation, I asked him, Do you, or do you not, believe that the probation of all men ends at death? — Answer: I cannot tell. God will give all men a fair chance. Faith in Christ is necessary to salvation. There may be some, I sometimes think, who, not having a sufficient knowledge of Christ in this world, will have an offer of pardon after death. I am not satisfied on this subject: about it I have my doubts. I don't know that any to whom I may ever preach in this land will be among the number of those who have another chance after death. I asked, On what texts do you ground the belief of a probation, *for any*, after death? — Answer: 'All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men,' &c.

"The license to preach, given to him by (I think) the Third Presbytery of New York, which specifies that he, in his examination by that body, assented to the 'Confession of Faith,' was read; when the moderator asked him, Do you now believe as you did at the time this license was given to you? — Answer: I don't know but I do. Do you believe, in the main, in the Assembly's Catechism? — Answer: I don't know. I don't know much about the Catechism. With regard to the 'perseverance of the saints,' the candidate was equivocal, undetermined, in his answers. All through the examination, the candidate was, in respect to many leading, fundamental doctrines, thus indefinite in his statements; seldom answering a question definitely, distinctly."

It will naturally be asked, — since this council came together to see if the candidate was Orthodox, and did not find that he was, — how could they vote that the "way was open to ordain him"? What had become of the "angel of the Lord" which stood in the way of the first council? The prophet, Mr. Dorman, had endeavored to ride into the church at Manchester on the back of council No. 1: but that council saw an angel of the Lord, yclept Orthodoxy, standing in the way, with drawn sword; and so council No. 1 could not go forward, but hurt Mr. Dorman's foot against the wall, and then fell down. So Mr. Dorman mounted council No. 2, and tried again. The mighty angel of ORTHODOXY was still standing in the way, with drawn sword: but another mightier angel, named EXPEDIENCY, came up, and requested Orthodoxy to step aside; which he immediately did. Hear the account of it from sorrowful Brother Oviatt: —

"It had been thrown out by the church and society, that, should councils refuse to grant their request, and settle Mr. Dorman, they were resolved to act on their own responsibility. So I understood it. With the great dissatisfaction with Mr.

Dorman's doctrinal views, it was believed that Mr. Dorman must be a real Christian, and might become sound; while a refusal to settle Mr. Dorman might be the occasion of a rupture among the people, as they would, most likely, either call another council, or get him into the ministry, as their pastor, in some other way: and so it was considered expedient, by a majority of the council, to ordain and install him. The moderator gave the charge to the pastor, after the ordaining prayer, in which, at the outset, he frankly told Mr. Dorman that the council had many difficulties, and were not satisfied with his views on some points, while he was believed to be a good man. He then entreated him to be rooted in 'the faith once delivered to the saints.'"

So it seems, that, though Orthodoxy is mighty, expediency is more mighty. It is bad that a minister should be a Pelagian; but that an Orthodox church should break away —— HUSH!

THOMAS HOOD.

Memorials of Thomas Hood. Collected, arranged, and edited by his daughter. With a Preface and Notes by his Son. Illustrated with copies from his own Sketches. In two volumes. Boston: Tickner and Fields. 1860.

We have here the account of a life dedicated to making jokes. We know of nothing more mournful. To get one's bread by making puns, to pay house-rent by manufacturing to order fifty witticisms, to send Tom to school by help of a jocose article, to set off a comic monthly against the monthly bills, — this gives a lurid and ghastly character to human existence.

Thomas Hood was a poet: he had a vein of real genius.

But he was not a man of humor: his wit was seldom spontaneous, — almost always forced. Even his well-finished and producible jocosities were rather stiff. But here we are introduced into the workshop, and shown the shavings and leavings of his mind, — the discordant germs of things badly joined together.

It is ungracious to criticize the memorial of a son and daughter, erected to the memory of a father whom they loved and revered. Yet something is due to the public, and to the cause of sound literature; and we are obliged to say that this book is badly written. Every thing Hood left has been emptied into it. Letters about nothing, and containing nothing; dreary jokes; unmeaning sketches, pencil-drawings such as any one could make when half asleep; long and prosy passages "which lead to nothing," — such are the contents of these two volumes. Three of Sidney Smith's off-hand witticisms are worth every thing in these books. The difference is like that between water thrown up by a fountain and that forced up by a pump. For domestic uses, — for cooking and bathing, — pump-water is as good as the other; but, for beauty and ornament, commend us to the fountain.

Messrs. Ticknor and Fields showed their usual generosity to the authors of these volumes in purchasing the early sheets of them; and they publish so many really good books, that they can afford, once in a while, to print a poor one.

DR. NEHEMIAH ADAMS THE HEAVIEST BURDEN CONGREGATIONALISM HAS TO BEAR.

So says the "Congregational Herald." It says that his name is detested by thousands of good people throughout the Free States, as the apologist of oppression; and will be more intensely so in future years. Thus it speaks: —

"In the field of slavery-discussion, does the senior editor of the 'Recorder' see no apostasy in the opposite quarter? A short walk from his office will take him to the door of a Congregational pastor, who has gone to the other and less excusable extreme; and with whom, as false to Freedom in the day of her struggle, we are also unwilling to be numbered or gathered. We can point him to one who seemed fitted, by rare endowments of genius and grace, to stand in the breach for pure Orthodoxy, confided in by all her friends, and respected and feared by all her foes; and who, by the sudden disclosure of a weak 'South Side,' was permitted to divest himself, in a day, of a large part of the moral power which he had for years been accumulating: so that now, throughout the Free States, by thousands of good people who do not know him, his name is nothing less than detested — and will be more intensely so in future years — as that of the apologist of oppression; and others who have known and loved him, who may come within hearing of one of his public discourses (we speak from experience), must be beguiled into a forgetfulness of his moral position on the subject of slavery, before they can listen to the noblest and sweetest thoughts, expressed in the most pure and graceful diction, with any thing like the old delight. And the result is, that one who promised to be the support and ornament (*salus et decus*) of our Christian denomination, is, we believe, — and we say it with the sacred grief of personal friendship, — the heaviest individual burden that Congregationalism now bears in our land. Yes, there are *two* extremes; and from both, and both alike, we ask to be saved."

BOOKS RECEIVED

Since our last Notice.

The Sand-hills of Jutland. By HANS CHRISTIAN ANDERSEN. Boston: Ticknor & Fields. 1860.

One of the *good* story-books for children, — good, because (1) interesting; (2) with a good moral tone; healthy, not morbid; (3) instructive, but not too instructive. Such are all Andersen's books: so far as we have read them, they are all good for children. They are not *sloppy*; but bright, as children's books ought to be. Many suppose that the rinsings of weak brains are good enough for children; but this is a mistake. Children need the very best books: the first impressions made on young imaginations should be of the best quality. They should read only such books as "Robinson Crusoe," "Gulliver's Travels," "The Vicar of Wakefield," "The Pilgrim's Progress," "Don Quixote," "Uncle Tom's Cabin," Walter Scott, Miss Edgeworth. Younger children should read Jacob Abbott, Andersen, and the like. The parents may read silly books; but children should have the best. This work is one which may be added to your child's library.

The Wild Sports of India, &c. By Capt. HENRY SHAKESPEAR, Commandant Nagpore irregular force. Boston: Ticknor & Fields. 1860.

This is a highly interesting book, — as much so as Gerard's "Lion-hunting in Africa."

The attractions of danger are mysterious. That a man should go deliberately into a jungle to find a man-eating tiger, — certain to be torn in pieces if he misses his aim, if his gun misses fire, if he trips and falls, — seems inscrutable. That he should forsake the ease and comforts of a luxurious Indian camp, — quit his palanquin, his shaded and cooled tent, his iced sherbet, his old Madeira, — and spend hours under the intense sun of India, with a ten-pound rifle in his hand, in order to run the chance of being clawed by a panther, chewed by a tiger, gored by a boar, or trampled by an elephant, is a curious psychological fact. But in this way has Capt. Shakespear (and probably a hundred other Englishmen) amused himself during the last twenty-five years.

On one occasion, Capt. Shakespear wounded a huge panther. The animal rushed at him. Unfortunately, the captain had not his rifle nor his own huntsman with him. He fired at the beast twice, without stopping him. The panther seized his left arm and the gun. Capt. Shakespear forced the gun crosswise into its mouth. The panther retaliated by tearing his hand and wrist, and clawing his thigh. The native hunter struck at him with a spear; and he flew at the hunter, knocked him down, took away all the rifles, &c., and sat down on them. Capt. Shakespear retreated backward, slipped, and fell into a thorn-bush. He got up, still within easy spring of the panther; backed away to his men, got another gun, and ("cattawaumptuously chawed up" as he was, and pretty sure that he would die) came back to renew the fight. This time the panther caught him by his foot, bit it through, and threw him down. Capt. Shakespear jumped up, seized a spear, ran it through him, and killed him.

Another time, having had three ribs broken, he had himself propped against a tree to shoot the panthers as they came past him.

On another occasion, pursuing a tiger, — himself on foot, — he found himself close to a mass of foliage, through which he could not see; and felt the hot breath of the tiger coming through into his face. His native hunter turned to run; which would have been certain death to one or both. Capt. Shakespear seized him, and held him down; while he kept his face, unturned, toward the tiger. After about a minute, he perceived the heat of the breath gradually diminishing; and presently heard the tiger's leaps as he departed.

Such are the delights of hunting in India. But three inferences may be drawn from the book, not wholly unprofitable.

1. It is a *practical* solution of the problem of evil, for all who can enter into Capt. Shakespear's feelings; for if, after creating this world, — with all its tigers, &c., — the good God had created another, into which no such thing was allowed to enter, and had offered Capt. Shakespear and his sympathizers their choice, it is certain that they would have chosen *this* one, and not that.

2. It may relieve the anxieties of those who think that human nature makes no progress, but goes round and round in a circle. They say, "In old times, nations were first poor and virtuous, then wealthy and luxurious, then vicious and weak, lastly enslaved and ruined: modern civilization will go the same way." But Christianity has added a new element to national character, which will make the result different. Christianity has thrown a handful of salt into modern civilization. So now it happens, that the most aristocratic youth

of the wealthest nations on earth are bolder and braver than the savages, more enduring than the barbarians. Men leave their London club-houses and Paris boulevards, to ride into the jaws of hell at Balaclava, or to fight tigers in India. Wealth and refinement do not now take away energy and courage from Christian nations. All the savage nations on the face of the earth would not be a match, to-day, for either England, France, Germany, or Russia.

3. Look at the compensations of life. The happiest thing which an Englishman, with all opportunities and privileges, can find to do, is just the thing which the poor Hindoo hunter can go out and do with him; viz., kill a tiger.

Lectures on the Doctrine of Atonement. By J. SCOTT PORTER. London: Ed. T. Whitfield, 178, Strand.

This is a small octavo of 166 pages; and contains eight Lectures, with an Appendix. It is an argument mostly addressed to the view of Substitution, with its appended doctrine of Imputation. It would not meet the doctrine as taught and held in New England. Composed of lectures written for a popular hearing, it is not sufficiently profound, distinct, and thorough to satisfy earnest thinkers; but may be useful for the public.

It is singular that Mr. Porter (Appendix N) should have forgotten the facts concerning Mr. Fauntleroy, and the case of Angelini, the teacher of languages, who offered to be hung in his place. He will find the details, with Coleridge's comments, in the notes to the "Aids to Reflection."

Letters on the Divine Trinity; addressed to Henry Ward Beecher. By B. F. BARRETT. New York: Mason Brothers. 1860. (Thick 12mo pamphlet, pp. 137.)

We can imagine the confused state of mind of H.W. Beecher in attempting to read these letters. New-England theology he makes sad work with; but with *Swedenborgian theology* what could he do? For New-England Orthodox theology is to Swedenborgian theology as the frame of a two-story Yankee house is to a tropical jungle. The jungle has its own unity and law; it is luxuriant and beautiful with many-varied life: but it is a little perplexing, even to the practised explorer. Now, to expect a man, who cannot find his way in and out through the open studs of a frame just set up, to thread the intricacies of a tropical labyrinth, —

"Wild without rule or art, enormous bliss," —

shows, surely, a very hopeful disposition. Thus hopeful, however, is our Brother Barrett. His argument is quite conclusive; but the dear Henry Ward is not a man to be argued with. No doubt, Beecher's statements, viewed as theology, were very absurd. But is it not delightful, once in a while, to see a man who does not know nor care any thing about theology; who has no system, no body of divinity; who says what he sees to-day, and to-morrow, with charming inconsistency, says the very opposite thing? It is as though the poor emigrant's horses, slowly pulling with steadfast strain, in heavy harness, the well-loaded wagon over inland prairies, should see far away the wild coursers, ignorant of strap or bit or saddle, careering with unconfirmed intent, now this way, and now that. The patient steeds, lifting their eyes, might rejoice over their emancipated brethren. So we, the poor cart-horses of theology, should rejoice in seeing a wild and tameless steed like Beecher, and never wish to have him *lassoed* by any D.D. of them all.

The Blessings of Abolition: a Discourse delivered in the First Congregational Unitarian Church, Sunday, July 1, 1860. By William Henry Furness, Minister. Philadelphia. 1860.

Dr. Furness argues that the peaceful abolition of slavery would (1) put an end to all sectional disputes, and make brotherly love among the people; (2) open a new and broad field for trade; (3) open the South to a great immigration of free laborers; (4) produce a grand moral influence throughout the civilized world; (5) cause a genuine revival of religion. For any other *than* a peaceful abolition of slavery, Dr. Furness declares that he would not lift a finger or breathe a word.

A Memorial of Federal-street Meeting-house: a Discourse preached on Sunday morning, March 13, 1859, by Rev. Ezra S. Gannett; and Addresses delivered in the afternoon of that day by Rev. S. B. Cruft, Rev. F. W. Holland, Rev. A. Smith, Rev. R. P. Rogers, Rev. R. C. Waterston; with an Appendix. Boston: Crosby, Nichols, Lee, & Co. 1860.

Whether we have noticed this Memorial before or not, we cannot say. We believe, not: if we have, it will bear to be referred to again. The occasion was a touching one, and was well used. The Sermon, Addresses, and Hymns have the interest which belongs to a *real* occasion.

A Book of Hymns and Tunes for the Sunday School, the Congregation, and the Home. Second edition. Boston: Walker, Wise, & Co.

This book of Tunes and Hymns is prepared by Rev. SAMUEL LONGFELLOW; and, *credite* IN*experto*, seems one of the best. It has two hundred hymns and ninety tunes. A good book for congregational singing, for home singing, for conference meetings, or for Sunday schools.

Discourse. To the Memory of Mrs. Sarah R. Arnold, of New Bedford. By W. J. POTTER.

A very just and feeling tribute to a Christian lady, of whom it may be said, that —

"None knew her but to love her,
Nor named her but to praise."

Tom Brown at Oxford: a Sequel to "School-days at Rugby." By THOMAS HUGHES. Boston: Ticknor & Fields. Part IX.

Is Christ the Minister of Sin? A Discourse delivered in the Unitarian Church at Rockford, Ill., July 22, 1860. By the Minister, A. H. CONANT. Chicago: printed at the New-Covenant office.

A good text, well treated. Let our readers guess the use made of it.

Tracts for the Times. No. 8 (whole No., 20). *Why not Acknowledge the Faith which you Believe?* By Rev. E. BUCKINGHAM. Albany. 1860.

An Eye-opener for the Wide-awakes. By ELIZUR WRIGHT, a Union-saving, Constitutional, conservative, law-and-order, right-side-up-with-care, unblushing, unquivering, unsectional, Zouave-drill, Garibaldian, up-to-the-times Abolitionist. Boston: Thayer & Eldridge. 1860.

Relation of Pastor and People: a Sermon preached on the occasion of assuming the Pastorate of the Church of the Messiah, in New Orleans. By Rev. CHARLES THOMAS. New Orleans. 1860.

Books and Reading: a Lecture. By WILLIAM P. ATKINSON. Boston: Crosby, Nichols, & Co. 1860.

A most important subject, ably treated.

ACKNOWLEDGMENTS.

1860.			
Aug. 18.	From	Society in Danvers, for Monthly Journals, on account	$7.00
„ 31.	„	Rev. William C. Tenney's Society, Lowell, for Monthly Journals	16.00
„ „	„	scattered subscribers to Monthly Journal in August	14.95
„ „	„	sale of Tracts	10.42
Sept. 8.	„	"Missionary League," West Dedham, as a donation	12.35
„ 24.	„	Rev. Ed. J. Young's Society, Newton, as a donation	60.00
„ „	„	Society in Bangor, Me., for Monthly Journals	100.00

CANDIDATES FOR SETTLEMENT.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Stephen Barker	Concord, Mass.
Geo. Bradburn	Athol.
Caleb Davis Bradlee	35, Hollis Street, Boston.
Gilbert Cummings	830, Washington Street, Boston.
C. A. Cutter	Cambridge.
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